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# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**"The fields . . . are white already to harvest"**

*John 4:35*

*July 24, 1963*



# DOES JESUS' WAY FIT OUR DAY?



ONE OF THE MOST penetrating criticisms we hear of the Church today is that her message is not relevant to the problems of this generation. If true, this is a devastating word. However, before we allow this "out," we must examine again the message of redemption and also inquire whether or not the critic himself is actually kicking against the goads of gospel demands by criticizing the form or manner of its presentation. If this be true, then the criticism itself is unwarranted.

We acknowledge that it is relatively easy to carry on a form of the gospel within the framework of the Church without retaining its New Testament power. Even the Church has sometimes tried to keep back heresy by relying on language or expressions that may not continue to be meaningful to new generations. This could be misleading, for the people of every generation have a right to hear the gospel in their own

tongue, and with the background of their own culture. This is not easy to do, but it is the assignment of those who carry out redemption's mission in succeeding generations. This is why the Church cannot ignore the need for a trained and dedicated ministry.

In probing the consciences of men by the power of the Holy Spirit we soon discover that the old gospel message of Calvary still locates men in their sins. It also delivers them when they receive it in obedient faith. Through its power the individual is heard to cry again, "Woe is me! for I am undone." But this same message also brings men to the place of peace and divine assurance.

Henry Drummond addressed himself to a group of university students some years ago saying, "Gentlemen, I beseech you to seek the kingdom of God first or not at all. I promise you a miserable time if you seek it second." George MacDonald also exhorted, "Do the truth you know, and you shall learn the truth you ought to know."

We must confess that the complexities of our age, born of the rapid development of certain scientific data, seem at times to give the present generation an excuse. But no generation

*General  
Superintendent  
Young*



needs an "out"; it needs the way through. This is what Jesus Christ affords. But we cannot deceive or black-mail Him; He sees through us. He holds us to the relentless terms of the gospel, namely, separation from all known sins, and a complete dedication of the total man to the will of God. Jesus' light still shines from Calvary and shows us the way.

# A Plea for Genuine HOLINESS

OCCASIONALLY one hears a comment like this: "Well, if that's holiness I don't want any part of it!" Barring the possibility of unjust criticism and lack of Christian charity, what has often happened in these cases is that someone has manifested either in act or spirit a standard below the teaching of the Bible on the glorious experience of heart holiness. This has been done even though a testimony to that experience has been maintained. Most observers would say the comment was drawn out of open evidence of spiritual inadequacy.

Ephesians 4:24 indicates that our spiritual objective is *true* or *genuine* holiness. Undoubtedly the use of the adjective "true" implies that there could be such a thing as *false* or *counterfeit* holiness. This being the case, it should be pointed out that there are sufficient similarities between these two types of holiness for the counterfeit to pass at times for the *genuine*. Yet there are contrasts of the clearest nature. Knowledge concerning these contrasts is imperative if the witness to holiness is to be dependable and accurate.

Asbury Lowrey (*Possibilities of Grace*, page 18) refers to a deplorable spiritual condition that developed among professors of religion in the first centuries of Christendom. This condition did not involve the rejection of holiness, but rather a sinking into superficial experience and the adoption of a sort of mongrel faith that fell far below the gospel standard.

Discriminating observation (even though supremely charitable) will lead in honest moments to the conclusion that in *this* century of Christendom there has been a lapse by too many holiness people into a shallow spiritual state that hardly meets divine specifications. The seriousness of this situation is augmented by the fact that high-standard testimonies are often given in the face of low-standard lives even though doctrinal purity is retained.

Scripture teaches that genuine holiness is an experience that touches the deepest level of the heart, purifies it to completion, satisfies its most ardent longings and sheds abroad love and light by the incoming of the Holy Ghost. Such a work of grace keeps a person in full and happy surrender to the will and Word of God regardless of all consequences and involvements. It brings the individual into the full citizenship of heaven and without

question spoils him for this world.

On the other hand, counterfeit holiness permits a person to live with one hand grasping the "beggarly elements" of the world while still actively testifying to heart holiness. Too often the exponents and champions of this spurious experience make extravagant excuses for clear expressions of carnality and declare that the places one goes, what one wears, and the attitude one maintains toward worldly things (just so long as he reacts to the most blatant and extreme wickedness) are of small consequence and do not really indicate one way or the other the condition of the heart. While the unsuspecting follow this subtle teaching they become drunk on a wine of freedom that has no warrant in the Bible.

This tragic problem brings nothing but tragic results! Much of the effectiveness of any movement with pure doctrines and high standards is seriously damaged by too large a number of its people testifying to the heights of experience while refusing to accept all the implications of the same.

Genuine holiness arrays itself solidly against truth-juggling and any thwarting of the full redemptive mission of Jesus Christ. The truly sanctified proclaim with soundly based confidence that holiness as taught in the Word demands a distinct *inward* and *outward* separation from the world, a complete commitment to God in all things and the flooding of the soul with perfect love. A testimony springing from such a spiritual state bears the hallmark of *genuine* holiness since there is no conflict between that testimony, experience, the Bible, and practice. Such will ever be a credit to an undefiled doctrine.

Grave danger always lurks in the deceiving ease and self-pampering of a spurious holiness. Bible-centered and spiritually-minded Christians will be led to avoid this danger by rejecting that which is counterfeit and espousing that which is real. *One of the great needs of this day is a revival of GENUINE holiness!*

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***The only answer to the mechanistic and impersonal is the personal. No science or industry can synthesize the power of the personal love of God. The Church and the ministry can witness to it. Shallow eroticism can never satisfy the empty heart. The shared love of God in the Body of Christ can satisfy.—J. Wiley Prugh.***

# ON BEING KIND

By **FRANCES B. ERICKSON**, Nazarene Lay Member, Ocala, Florida

A SHORT TIME AGO, I am sure most of us were both embarrassed and ashamed when we saw, on the television news, colored people at controversial lunch counters being doused with catsup and mustard while the spectators, for the most part, jeered and laughed. What an indictment against so-called "Christian America" before the observant nations of the world! Regardless of our position on this complex problem of integration, we must confess this was a travesty on our moral conscience; this was a public disavowal of our Christian kindness!

The Apostle Paul, in 1 Corinthians 13:4, made the gentle art of kindness the first and foremost prerequisite in his description of Christian love. "Love suffereth long, and is kind."

Kindness is the evidence of our spirit and disposition. It is the proof of our love for God, and our affection for each other. Kindness is demonstrated by tenderness and compassion, thoughtfulness and consideration. The kindly person will pray rather than gossip; encourage rather than criticize; weep before God rather than offend!

And Paul assures us that kindness must of necessity suffer long! "Love suffereth long, and is kind!" This surely refutes any theory that kindness is always an easy virtue; for kindness, like faith, will

be required to stand the test of suffering. It must rise above reproach, malice, persecution, and often the ignorance and faulty judgment of others who try our patience.

Tragically, even we who profess to being filled with all the fullness of God may be guilty of unkindness. How many souls, especially those of young people, have made shipwreck because somebody was unkind! How many needy souls have been repelled from the Cross, rather than attracted to it, because they observed something in our spirit which was unkind.

Oh, let us be kind! Let us pray to be kind. The church is blessed and made a blessing to the degree that kindness is manifested by those who profess to love the Lord. The home becomes a hallowed place when kindness is consistently practiced. The machinery of the job is made to run more smoothly when employees are kind to one another. This frostbitten world needs, yea, hungers after kindness.

Kindness is as necessary to our Christian character and spiritual progress as the sun is necessary for all physical life and growth. Kindness is the essence of love, and since love is truly the sublime nature of God, it must be likewise our distinguishing characteristic.

## Because You Prayed

*God's help will come! God's help will come!*

*I know not when or how.*

*I only know your message reached*

*Me—I have courage now.*

*God's help will come! Across the miles*

*You bade me not to grieve.*

*God is my Refuge and my Strength.*

*Once more I can believe!*

*I do not know God's mystic way*

*Of giving me a gift.*

*I only know you prayed for me.*

*Your prayer has power to lift.*

*I only know a confidence,*

*I who was long afraid.*

*I only know God's help will come—*

*Because, my friend, you prayed!*

By **BERNIECE AYERS HALL**

## The Cover . . .

*"His disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:31-36).*

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# HAPPY THOUGHTS about

# TITHERS

By WAYNE E. WELTON, Pastor, First Church, Noblesville, Indiana

STOREHOUSE TITHERS are a happy tribe! Through the years, from earliest observations of them until as recently as last Sunday, I have seen that they seem to be an unusually joyful group of worshippers.

Storehouse tithers are happy in the church because they consistently support the work of the Lord with their money. They see the church grow and move forward, and they rightly feel that God is blessing their efforts as they seek to please Him. Consistency is a jewel, and these people are bright and shining examples of those whom God is blessing.

Storehouse tithers are a sacrificing group of people. They are not making the kind of sacrifices which makes them martyrs; they are making the kind of sacrifice which makes them worshippers. Just as the old Israelite brought that first sacrificial animal, or basket of fruit or grain, so these worshippers bring their first tenth unto the Lord. They do not come complaining about hard times. They don't squeeze the nickel so hard that the buffalo bellows. They come joyfully praising God and returning that portion to Him which He has asked them to bring. They do it regularly on the first day of the week as the Apostle Paul instructed them to do.

Storehouse tithers are a satisfied people. It is true that they might not have as much of this world's good as do some non-tithers, but they are as happy with what they do have as are others. It seems that tithing sharpens up the need for a sound budget and thus makes their other nine-tenths go farther than the whole wage often goes for other people. They have learned to content themselves with what they have left after they pay their tithe. They find something lasting and worth while in bringing their tithes into God's storehouse.

Storehouse tithers have a good credit rating! Stop and think about that for a minute. How many of God's faithful tithers do you know who have to "watch out" for the bill collector? How many of them have to keep "on the move" to maintain their certain standard of living?

Look also at the businesses and businessmen which have adopted the tithing principle. How many of them have ever gone bankrupt? There

seems to be a peculiar blessing on the person or the business which honors the tithing principle. Whether it is a boy with his paper route or a Robert LeTourneau with his inventions, God has a way of making ends meet—and then some. Whether it is a girl with her baby-sitting jobs or a J. C. Penney with his vast network of stores, all will testify that tithing prospers them.

Take another look at these storehouse tithers. They not only have the supply of all their needs, they generally are able to help supply the needs of other people. It is often the tither who is able to bring in the biggest and most generous offerings. Invariably they find sufficient money to give to the building fund, the missionary offering, the revival campaign, etc. What is their secret? "Prove me now herewith, saith the Lord of hosts, [and see] if I will not open you the windows of heaven, and pour you out a blessing, . . ." (Malachi 3:10).

This brings us to tithing and its relationship to revival. Here again, we see this tribe of people at the front of the battle. They come. They pray. And they give as enthusiastically as they come and pray. They act like they are in a battle and enjoying every minute of it. Why?

The battle lines have already been drawn. The victory has already been decreed. The blessing of the tither is theirs, the blessing which says there will be more than enough for them. It spills out on their fellows. *And that's revival!* The smell of the battle is sweet because they have laid sufficient foundations for revival.

Take one more look at the storehouse tither. Here is a person who seems to know where he is going. With a mind steadfast in the peace of God he marches on. Here is a man who has formed a partnership with God; and a part of that partnership is this business of tithing.

Here is one who has settled the biggest question of all, the question of priority in his life. If you would ask him about this I expect you would hear him say, "It is not hard to give my tithe to the Lord. After all, He owns all I have. And beside all this," he might add, "I have given my whole life to Him." The tithe is just a token of his complete dedication to God.

Yes, storehouse tithers are a happy tribe of people. May their tribe increase!

# WASTED WIVES\*

By WESLEY D. TRACY

Pastor, East Gary, Indiana

WHY do ministers' wives break down? Certainly the reasons are varied and numerous, for powerful pressures and problems can come from many sources. But generally speaking, the causes spring from one or more of these three categories: (1) Lack of preparation for their position. (2) A fish bowl existence. (3) Overwork.

In many ways the success of a minister depends upon his wife's ability to properly fill the official and unofficial position of "the preacher's wife." Unlike her husband, however, who has had training, Mrs. Preacher often goes into her new position practically unprepared. This produces a feeling of uncertainty and anxiety which, to say the least, is somewhat less than ideal. To fill this new role satisfactorily requires a near miracle of perception and adaptability on her part.

Then, too, the minister has been "prepared" by a divine call that sustains him through thick and thin. But most ministers' wives have never experienced a divine call, at least not to the same imperative degree that their husbands have.

Then there is this matter of a fish bowl existence. This is probably the most chiding thing of all to the minister's wife. She is always on public view, always open to public criticism. She must be "all things to all men" and all women too. Her hair, hose, and hat will draw more comments on any given Sunday than her husband's sermon.

She, as well as her children, must always be pleasant, well groomed, and well dressed, and that on a very limited budget. She usually lives in a house and community not of her own choosing. And in spite of the natural desire of every woman for privacy, most parsonages often resemble Grand Central Station. This means that Mrs. Preacher must keep her house in top condition at all times for fear that the wrong person might drop in and spread abroad the news of any dusty windows, dirty dishes, or dingy towels.

Most ministers' wives are overworked either at

church or at home or both. What preacher's wife is not a Sunday school teacher, missionary society president, pianist, and soloist, as well as the organizer, cook, maid, and hostess of most of the social affairs of the church? Add to this the demands of denominational work, community organizations, and district affairs and you have quite a frustrating schedule that has to be carried out above and beyond her responsibilities as a wife and mother.

Too many ministers' wives receive little help with the daily drudgeries of the home. There are many preachers who have ample time for golf and fellowship meetings, but never have time to help around the house or even be around the house. One pastor confessed that during one year he spent only two evenings at home.

Under these circumstances the family car is usually gone, and so Mrs. Preacher is imprisoned within four walls with her problems and her progeny. She can find no time for diversion or self-expression.

## Steps Toward a Solution

There are some things that the church, the minister, and the minister's wife herself can do to relieve much of the pressure. Many churches need to be educated as to what can reasonably be expected of the minister's wife. She should have the same freedom of choice that everyone else exercises in regard to the various jobs in the church.

The church must also realize that Mrs. Preacher is an individual and should not expect her to be a compilation of all the preachers' wives that the church has ever had.

The preacher can help if he will. He should always be thoughtful and considerate regarding helping with the housework when possible and caring for the children. He should also be considerate in the matter of inviting guests on the spur of the moment. In looking forward to a time of fellowship, some preachers forget that their wives must clean and cook and slave and serve in order to make it possible.

Perhaps the greatest contribution that the minister can make towards his wife's mental and emotional well-being is to be as sympathetic a pastor and counselor to her as he is to everyone else.

Both the church and the preacher must learn to let Mrs. Preacher be herself, and allow her to express the distinctive personality that God has given her. If she is a joiner, let her join. If she is a mixer, let her mix. If she is an organizer, let her organize. But if she is a stay at home, then by all means she should stay at home and be a good wife and mother, and that with a clear conscience.

Then there are some ways in which the preacher's wife can help herself. She must realize that she cannot personally accomplish all the worthy tasks that are present in any church community. She must learn to be satisfied with letting others

\*Reprinted from February, 1963, "Preacher's Magazine"

do things that she herself could do better, without feeling guilty or impatient. Mrs. Preacher must not be afraid to say "No," to things and people that would unnecessarily take her away from her primary duties, those being her home and family.

The wife of the preacher deserves to have a means of diversion and self-expression strictly of her own choosing. Some time each day ought to

be spent doing something just for the joy of it.

Also she must not allow herself to be so caught up in religious activity that she depends upon secondhand blessings for spiritual sustenance. She should strive to keep her spiritual life fresh and simple by committing her life daily to the Lord and being happy and satisfied with His daily blessings.



## The Household of God

THE FAMILY is among the most basic of institutions brought into being for the welfare of the human race. In it is instruction, discipline, protection, and love. One could go on naming different areas of inner drive that crop out of family life. But the highest level of motivation is found in a family seeking the presence of God together.

*The presence of God*—yes, there is a dynamic link between God's household and man's. Parents receive instruction in the way they should bring up their children; inspiration to guide them. The challenge of every Christian family is to bring each member into the fellowship of God's own family. To each born-again Christian Paul says, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Ephesians 2:19).

Wesley says we are "... received into the very family of God." Jesus Christ referred to the earthly institution of the family to give a parallel with His Father's spiritual family. One instance of this is: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11)

Christ had a direct effect on a number of homes in the New Testament. Lydia's whole household believed and was baptized (Acts 16:15). The Philippian jailer's household believed after his conversion in that dark prison (Acts 16:31). The entire family of the nobleman accepted Christ (John 4:53). God would have such an effect upon more families if parents would give their lives over to Him.

Entrance into the household of faith—

- (1) Strengthens the ties of our earthly families.
- (2) Shows true worth in the meaning of *family love*.
- (3) Leads to family worship of our Father who is in heaven.

(4) Tends to God's personal blessings upon the family not otherwise available to those outside God's household.

In commenting on Galatians 6:10, Wesley shows the close-knit relations between all who are in the fellowship of faith: "Satan is quickened in doing hurt, by the shortness of the time (Rev. 12:12). By the same consideration let us be quickened in doing good. 'Let us do good'—in every possible kind, and in every possible degree. 'Unto all men'—neighbours or strangers, good or evil, friends or enemies. 'But especially to them who are of the household of faith'—for all believers are but one family."

The earthly household is lacking in real motivation to high level living without the influence of God upon it, and God is never satisfied when only a portion of a family worships Him. He needs the whole family to bring about rich and satisfying experiences of corporate blessing and hope.

God would have more Christian families, families in His household, in this hour of confused ideals—that through them the world may have a testimony of stability and Christian standards. Then they could sing together:

*Oh, think of the home over there,  
By the side of the river of light,  
Where the saints all immortal and fair,  
Are robed in their garments of white.  
I'll soon be at home over there,  
For the end of my journey I see;  
Many dear to my heart over there,  
Are watching and waiting for me.*



# Sitters for Teeners



By MILD ARNOLD

ALMOST every youth discussion group gets around eventually to asking why the church does not provide more social activity for the young people. The general expression is that since the church forbids the young people to do certain popular things it becomes its duty to provide something entertaining to take the place. The assumption is that if the church will provide enough good social activity the young people will be so taken up with good play that they will not be enticed by illicit things.

There is unquestionably a truth here and the church does have an obligation to provide wholesome social outlets for its young people. Every church must give serious attention to this assignment. However, there is another side to the matter which the young people and sometimes the adults overlook.

Why should it be solely the task of the church to entertain young people who are gifted, trained, and qualified to do so many things for themselves? Why should the young people sit back and complain that they have nothing to do because the older folks cannot get around to give them a completely planned and prepared program of activity?

Many youth groups would be completely transformed if the teen-agers would quit waiting for the church to provide "sitters" for them and begin to seek things to do for the church. There are many opportunities around every church for young folks to do things which are both pleasant and profitable. Plenty of good times can be found which would be rousing enjoyable, socially satisfying, and morally wholesome.

Many young people who will take responsibilities at home will come to church or youth meeting and want the entire program put on for them. They want others to do the work, make the plans, and spoon-feed them with entertaining lessons. At most they want no heavier responsibility than to read some pre-written script or clipping and may-

be participate in singing some choruses. Why can't they discover the thrill of creativity in planning, preparing, and presenting worthwhile programs?

There is something wrong when young people want to sit on the back seat in church, where they feel free to chew gum, whisper, write notes, draw pictures in hymnbooks, and in general act immature and childish, while complaining that the church does not gear its program to them. The church cannot fully dignify them until they are ready to make some effort toward dignifying themselves. A good youth program would have no appeal to people who act too immature to appreciate what is provided for them.

If they would move toward the front, if not to the choir, enter into the service, participate heartily and reverently, and feel a responsibility for it, they would enjoy the experience. If they would seek to help the church solve its problems rather than being content to be part of the problem, they would find a rewarding adventure. If they would stop to pick up a scrap of paper, taking pride in the neatness of their church, rather than tearing up a leaflet and scattering it on the floor, they would appreciate their church more and would never be bored by its program. If they would help make other young people feel at home, help to make the services reverent, help make their church one to which they could proudly invite their friends, they would enjoy every hour of it.

Young people who help their church attract others will soon have more young people from whom to pick dates and mates in the church group. The adults cannot bring in and hold a new supply of young folks without the help of the youth of the church.

Teenage young people take responsibility in the public high school and in community projects. They are capable, well trained, and eager. Why then when they come to church should they suddenly need "sitters" to entertain them, police them, and treat them as juveniles? Why should young people retreat from mature conduct in a Sunday evening youth meeting when they so desperately want maturity in life? I believe in the young folks! They are capable and fine. They simply need a situation geared to their needs which will demand of them that they be responsible in church.

Teen-agers are a vital, important, and functioning part of every church. No church can do its work without their help. They are a vital part of the answer to a great many problems. They can do many things the church needs to get done. They are a spiritual force, a storehouse of energy, a contagion of zeal, and a magnetic pole of appeal.

There is no substitute for personal responsibility. Nothing which the adults can provide will contribute what youth needs and can get only by

taking personal responsibility. Adult guidance is essential in its place, but both the adult leader and the young people need to avoid setting up a situation of baby sitting for teenagers. The young people need to do work, hard work, and to feel desperately responsible in doing it.

It is true that the church is a prayer group, a worship group, and an ecclesiastical unit, but it is more than that. The church is a social group, an expression group, a garden of friendships, and a school of culture. It is an opportunity for self-discovery and enrichment. It is a place for growth of personhood and holy excitement in life fulfillment. There are many things which will contribute more to the wealth of young people when they are

done personally than when done for them by a kindly adult.

For a group of high school young people to come to church, expecting everything to be done for them and unwilling to invest something of themselves in it is for them to invite perpetual boredom and frustration. Too much adult help and too much free handout of entertainment can retard their maturing process and content them with ineffective living.

Many young people's groups would find their happiness and fulfillment coming more quickly and fully if they would quit asking why the church does not do more for them and start asking what more they can do for the church.



# I've Just Seen a Miracle!

By LORETTA SHERWOOD

THE SERVICE was in progress. A hymn had been sung. The scripture reading had been announced. The congregation stood waiting. Suddenly an awesome hush blanketed the crowd, then resolved into a ripple of whispered voices. "Terry!" "There's Terry!" "Thank God!" "Praise the Lord!" "It's Terry!"

What was so unusual about this teen-age girl being ushered into the pew? Why this attention? Well—you see—Terry wasn't supposed to be there that morning. In fact, she wasn't supposed to be anywhere that morning! By all physical laws, Terry was supposed to be dead!

It all started one Wednesday afternoon when Terry, a beautiful high school junior, became ill and had to leave school early. That night she was missed by the teens at prayer meeting and her dad explained she had "a headache." But the headache didn't respond to the usual aspirin treatment and by Thursday afternoon other symptoms made it necessary for Terry to be hospitalized. A spinal tap was taken. The diagnosis—*spinal meningitis!*

Immediately Terry was moved to the County Hospital—the only place in the valley for the treatment of such a horribly contagious disease. Writhing in pain, she was strapped to a bed while four highly skilled doctors worked over her. The pastor was called.

Telephones across the city started ringing. My telephone rang. The troubled voice on the other end said, "Stop whatever you're doing and pray! Terry is in the hospital with spinal meningitis.

The doctors say she can't live!" Stunned, I dropped to my knees.

Others prayed! The church lifted this promising member to God. The chaplain's office alerted its telephone chain that called four hundred to prayer. A telephone call to Pasadena College sent a student body to prayer. And there is power in prayer!

A Christian mother and father waited helplessly as agonizing screams came from that isolation room—"Mommie! Mommie!" One of the doctors brought them news. "Your daughter can't live—but if she does she will never be right mentally. Her brain is so swollen that irreparable damage has already been done."

The moments that followed found a mother and father in complete surrender to the will of God. Whether Terry lived or died—whether she was normal or a mental invalid—the outcome was in His hands. "Not our will—but Thine," was their sincere prayer.

But Terry didn't die that night. Under heavy sedation she rested. Friday she lived, though unconscious. Seconds and minutes and hours crawled by. Saturday came. Terry seemed to be responding to treatment, the doctors said. There was a possibility that she might live. The big question remained—What about Terry's mind?

Then momentarily, like a light flickering off and on, Terry regained consciousness. "It's all right, Mommie. Everything's all right with the Lord . . ."

"Daddy, did you remember to make that payment for me on Mom's Christmas present? They might come and take it back, you know!" She recognized anxious faces of school chums who peered at her through the tiny window. Her speech was coherent—her memory was clear! Her condition was still critical, but she was gaining!

A church had been awakened. Like an electric current travels through a complicated network of wires, the news had touched the lives of hundreds of people. Now the witness followed. God was answering prayer. No human physician's hand had wrought this miracle.

Ten days later, Terry left the hospital. The insurmountable mountain became a tunnel. What had seemed an uncrossable river became a bridge.

**"I would like to attest to the authenticity of the article as it has clearly described the events of Terry's healing."—Ben D. LeMaster, pastor of Grace Church of the Nazarene, Fresno, California.**

Physical laws conceded to spiritual laws. God, who specializes in miracles, had answered prayer.

Terry is back in school now (April '63) and as active as ever. To see her you'd never know any of this story happened. But those who do know, are constantly reminded that here is a silent witness to the power of God and to the power of prayer. Terry is a living, active, radiant, present-day miracle!

# DON'T FORGET and don't be late!



WITH THESE WORDS I said, "Goodby," to the young couple who were a thousand miles from home and in a strange town. They were to share the fellowship of Christmas Eve and dinner at the parsonage. . . .

The clock hands pointed at six (the hour chosen for our dinner), but there was no knock at the door. A half-hour passed; then the full hour was gone and we decided to eat. The golden-browned chicken had lost some of its savor through the delay. The once-fluffy potatoes were not fluffy after waiting the hour. The gelatine salad had been replaced in the refrigerator to keep its firmness and the crispness of the lettuce leaves on which the salad was placed. The spicy mince pie and the shivery cranberry jelly seemed much less appetizing than when we made them ready for the table.

At seven-thirty there was a knock at the door, and when the young people were invited to come

in, there were embarrassed apologies because they had eaten at home, having forgotten their appointment with us. Then they had hurriedly prepared to try to salvage as much as possible of what had promised to be an evening of fellowship.

There's a feast of good things being prepared for next Sunday evening at your church. The time has been set; the minister will pray long, study hard, and prepare well for your enjoyment of that spiritual feast; the song leader will give thought to the most inspiring selection of songs; the pianist will be there when the church bell rings to signal that church time has arrived.

Yes, there will be a few people present when the service begins. Others will come in late . . . (they were too busy to watch the clock—they forgot that there would be church—they were late)! There will be apologies at the door after services has been dismissed, but they will salvage only part of the time of fellowship and spiritual feasting they could have enjoyed.

There's a wedding feast being planned, and we have all been invited. "All things are ready," will be the announcement. "Come to the feast," will be our invitation. Some have put on the garment of holiness. Some are ready now, watching and working while they are waiting.

There'll be no "coming in late with apologies" to that great feast. Do not, I urge you, be the "late Mr. Jones," or the "late Mrs. Smith" when it comes to watching God's clock of the ages. Too soon, for many, the angel will stand and shout that time shall be no more. Don't forget—we have an appointment. Don't be late—for there'll be no way then to salvage part of the fellowship planned for our eternal enjoyment.

"Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

Don't forget, and don't be late!



# EDITORIALS

By W. T. PURKISER

## *In the House of Friends*

The cause of holiness has suffered from the attacks of enemies. Of this there is no doubt. A constant barrage of misrepresentation and parody has been directed at the doctrine and profession of heart purity from time immemorial.

Nor are these attacks abating. The apostles of the inevitable sinfulness of man have found reinforcement recently from unexpected quarters. Even those who preach that Christ can save from sin sometimes reverse their field and add, "But not all." Where it used to be popular to preach with the Apostle Paul, "Where sin abounded, grace did much more abound," it has now come to the place where, as Paul Scherer has strikingly said, the "message" is, "Where grace abounded, sin doth much more abound."

That some of this may be due to an unscriptural definition of sin, I am willing to admit. There are those who have argued that infirmities, mistakes, forgetfulness, physical limitations, and indeed any departure from absolute perfection ought to be called sin. What they have not seen, apparently, is that by making practically everything sin they destroy any valid distinction between good and evil. If there is no difference between ignorant misstatement and a lie, and if there is no difference between a forgotten promise and a broken promise, then righteousness and iniquity blend into an indistinguishable gray and salvation becomes an empty sentiment.

**BUT IT IS** in the house of friends that the cause of holiness has had its most bitter blows. Whatever damage the attacks of enemies may have inflicted, far more serious have been the professions of those who have claimed everything within the lids of the Bible and yet have been mean, narrow, sanctimonious, and full of opinionated pride. What greater travesty is there than the claim to perfect love made in the face of unforgiveness, bitterness, and critical cynicism?

We must be more than holiness people, we must be holy people. This means more than being holy in sentiment. It means being holy in action, attitude, and attribute—holy in heart, but holy in life also.

It is true that "Man looketh on the outward appearance, but the Lord looketh on the heart." Yet this is not license for carelessness—the attitude, "Oh, well, God knows what's in my heart." It is

rather caution for consistency. If man can only look on the outward appearance, what he sees should be as representative as possible of what is on the inside.

**CONSISTENCY** IS a rare grace, and no doubt we could all improve in this area. But at least we can avoid the incongruity of straining out gnats and gulping down camels. I have no use for gnats, and I make no plea for them. But there is more peril in the camels—and the wonder of the human-kind seems to be that the more meticulous one becomes about the gnats, the easier it is for him to gulp down the dromedaries; and the greater the appetite for the camels, the fussier the folk seem to get about gnats.

That not all will agree on the proper yardstick for measuring true spirituality is a foregone conclusion. Yet certainly it must include the characteristics of the "more excellent way" outlined in 1 Corinthians 13. Holiness is patient and kind. Holiness is not jealous or boastful. Holiness is not arrogant or rude. Holiness does not insist on its own way. It is not irritable or resentful. Holiness does not rejoice at wrong, but rejoices in the right.

The attributes of holiness are also clearly set forth in Galatians 5:22-23. They are nine in number. In attitude and spirit, holiness is marked by love, joy, and peace. In relation to others, holiness displays itself as patience, kindness, goodness, faithfulness, gentleness, and temperance.

**THIS IS** a high standard, but it is the Bible standard, and it applies at all ages, in all circumstances, to both sexes, for all time. I cannot escape the conviction that while theological debate will no doubt continue to rage, and the cause of holiness will still be attacked by enemies and lampooned by misrepresentation, the factor that will win is not logic nor even sound Biblical teaching, but the winsomeness and radiance of those who are not only holiness people but holy people, who not only have the theory but "put up the goods."

The best way to win the argument for the doctrine of entire sanctification is to demonstrate that it actually works. If perfect love is perfect, it will include even those who deny its possibility. It is no good to outshout them or outfight them; we must outlive them and outshine them. Then shall the cause of holiness find its major strength in the house of friends.

## Religion and the Public Schools

There has been a great deal of discussion in recent months in the United States over the meaning and possible effects of Supreme Court rulings on the subject of prayer and Bible reading in the public schools.

Certainly, all right-thinking people would deplore anything which would tend to weaken the moral foundations or further secularize our already near-pagan society. Our nation has been founded on and nourished by the great democratic ideals which have grown out of the deep religious roots of Judaic-Christian culture. We are pledged and have striven to be "one nation, under God, with liberty and justice for all."

It has seemed to some of us that the Court placed a construction on the First Amendment to the Constitution (prohibiting the establishment of any form of religion as a public function) far beyond its meaning when it ruled against Bible reading or prayer in public education. These have scarcely seemed to come under the heading of sectarian activities.

THE ONE THING we need to keep in mind is that the line of reasoning which has led to these much-questioned decisions has also prevented the grab for public educational funds on the part of the Roman church for the support of its parochial schools. And ultimately in America we may face the question not of "religion in the public schools,"

but of "which religion?" As much as I believe in prayer, I certainly would not want my grandchildren to be asked to recite a "Hail, Mary" at the opening of their school work each day. Yet if the simple majority is to dictate the nature of religion in the public schools, it could well come to that.

Perhaps we need to think through the paradox which is built right into our whole concept of political life. "Liberty and justice for all" is a worthy ideal, but it has some inner stresses we sometimes haven't recognized. To the extent to which you provide "liberty" for all, some are going to suffer injustice. To the degree to which you give justice to all, somebody's "liberties" are going to have to be limited.

YET IN THE FACE of judicial limitations on religion in public education, there is one very definite challenge for true Christians everywhere. That is to intensify every effort toward permeating our own neighborhoods with the influence and outreach of the church's light and life.

When all is said and done, our children will profit more from the Bible reading and prayer they hear in their own homes around the family altar than by any they could ever hear in a public school classroom. Christianity has never been propagated by vague and general religiosity, as much as that may serve to salve the conscience of the general public. The Christian faith makes its greatest progress only when preached with the clear definitive note of the gospel of full salvation.

## THE CHURCH AT WORK

### FOREIGN MISSIONS

GEORGE COLETER, *South Africa*

#### Wide Open Doors in Africa

By E. K. WISSBROECKER  
*Central Africa*

We have been promised a church site in Chingola, Southern Rhodesia. It is a wonderful opportunity for the church, as there is not much Sunday work in the nearby mine, and we feel it is a first-class opportunity for the church. Over 50 per cent do not attend church in this area, and over 65 per cent of those who do attend church have little or no knowledge of the saving grace of God. This will give you some idea of the need.

We are also to visit two other mining areas and make further investigations concerning church sites there. We do ask a keen interest in your prayers concerning these matters. We are so thrilled with the answers to prayer

concerning the opening of the work in Salisbury, Southern Rhodesia, where Maurice Hall will be going soon, and also on the great Copperbelt where the Chingola Location is. We have been praying for three years, and now it is a reality, and we are thrilled. Praise His wonderful name.

Over the Easter week end, we baptized fourteen, and eight of them were from our Scripture classes in the government schools. At last we can feel that these classes are paying off. The heartache is the lack of hands and feet to reach the many other doors which are opened. We are reaching a thousand now, but could be reaching three thousand every week if we could get to them. The thing is, that we have to put out no money in this venture, while getting all the wonderful opportunities. A missionary could be kept busy five days a week, six to eight hours daily, going around to the various government schools, merely teaching the Scrip- tures

#### On the Go for God

We have been extremely busy since our return. Elward has made three tours of the lake churches and is at present on his third trip to Salac, one of the coffee plantation churches in our area. It is a six-hour trip on mule-back. There are four services each week here in the Senahut church and two at Trece Aguas, another church on a coffee plantation. These services, with visits to other churches in the area and evangelizing the plantations where we have no work, keep us busy. Since the mission property lacked a great deal of being completed, this has necessarily taken many hours of attention. CORY LEE GREEN, *Guatemala*

#### Report on David Sayes

By HOWARD SAYES, *Trinidad*

David is showing some improvement in his muscles. He is now able to stand up by holding on to something, for which we are grateful. This was quite

a surprise to our doctor here, for he felt that David would be a wheelchair patient all of his life.

The eye doctor tells us that there has been some improvement in the color of the eye nerve, although he still feels that David does not see and has no hope that he will see in the future. He says this improvement just means that the boy is in good health. We are still holding on and trusting God to work things out. David was two years old this past week.

## Church Organized at San Fernando

By RALPH COOK, Trinidad

We are so grateful to the General Board and to Rev. Sumner for the fine meeting that he had with us. He came with a heart burden for the work here and gave of his best. We had a great meeting and much fruit for the Lord. Our chapel was packed out time and time again. One night, 40 had to sit on the outside. One woman brought 150 different people to the meeting and another brought 125. The altar was lined night after night. It was thrilling.

On May 19 the church was organized, and we took in sixteen members to form the beginning of the new church. There are many more wanting to come in, and we are holding the charter open until the end of June. In the meantime, twelve more have become probationary members and will remain so until the middle of July when the annual meeting will be held. Then if they qualify, they will become full members of the church. We are having a probationary class for them up until that time. The membership is divided equally between Creole and Indian. We will find it hard to leave this young church and the many wonderful people.

## Moving Missionaries

Rev. and Mrs. Donald Crenshaw have a new address. It is Godoy Cruz 757, Barrio Aberdi, Rosario de Santa Fe, Argentina.

Miss Hazel Pass is now stationed at Private Bag 1412, Pietersburg, Transvaal, Republic of South Africa.

Rev. and Mrs. Earl Morgan furloughed from Lebanon the last of June. Their furlough address will be: c/o Mr. George Dodd, 1631 Wells, Port Huron, Michigan.

## Prayer Request

Rev. Elvin Douglass, missionary in Peru, has requested special prayer for his mother, Mrs. Francis P. Douglass, who is ill in California.

## News Flashes from the Fields

Miss Bernadine Dringenberg is recuperating from typhoid fever. —*Talcan.*

Elva Bates reports that she is recovered from recent surgery, and back to work as usual. —*Swaziland.*

Mrs. Edward Wyman has recently un-

dergone major surgery in Miami, Florida. Pray for her recovery. —*British Honduras.*

Miss Nellie Storey underwent major surgery on June 27. Pray for her complete and speedy recovery. She is currently on furlough in England. —*Republic of South Africa.*

A number of other missionaries are ill and would appreciate your earnest prayers in their behalf.

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

## MEET OUR CHAPLAINS



### Lt. Col. George C. Laurie:

A native of Dover, New Jersey, presently a member of the First Church of the Nazarene, Columbia, South Carolina.

He attended Eastern Nazarene College, where he received an A.B. He was granted a master of education by the University of South Carolina.

Entered the United States Army Chaplaincy, June, 1943. Served in the Pacific Theater during World War II, and in Korea at the beginning of the Korean conflict. He has also served in China, Japan, and Alaska.

Recently he was post chaplain at the United States Army Tripler General Hospital, Honolulu, Hawaii. His present assignment is post chaplain at Fort Stewart, Georgia.

Chaplain Laurie's pastorates were in West Virginia, New York, and Ottawa, Canada. Chaplain and Mrs. Laurie have two daughters, Carolyn and Marjorie.

### Our Most Valuable Potential

After a lecturer had concluded his presentation on the essential items of equipment used in combat he offered the audience the opportunity to ask questions about any phase of his lecture. A member of the audience asked him what one single item he considered to be most important. The lecturer calmly walked toward one of the soldiers assisting him and pointed to him with the reply, "The man."

So often when people think of an army chaplain's religious activity they automatically visualize him ministering to the soldier out in the field under battle conditions, but a chaplain's responsibilities are more extensive than this for he must be interested in the religious welfare of everyone in the command to which he is assigned. This scope of responsibility includes a very important group of people not normally associated with the chaplain's program. This group consists of the young people who are the dependents of military personnel who live on the installation or in the immediate vicinity of the installation. As the soldier is the most important single item in combat, so our young people are always one of the most important groups to which we minister.

The Christian Youth Fellowship and the Sunday school activities occupy much of the chaplain's interest and time. This is as it should be for these young people deserve the best religious training possible and it must be Christ-centered and Bible-centered. These young people from our military families have many opportunities to learn through travel, but this advantage also creates a disadvantage since they have no spiritual grass roots, for they do not grow up under the influence of one church, nor the continuum of denominational teaching, nor of the religious leadership of the mature Christians of a church. Therefore, it is essential that the chaplain develop a strong active program which will interest them upon their arrival at a new post. And yet there just isn't any activity in the chaplain's program which can be considered unimportant, for he is committed to minister the gospel of salvation to everyone.

CHAPLAIN GEORGE C. LAURIE  
United States Army

## DISTRICT ACTIVITIES

### Philade'phia District Assembly

The sixth annual assembly of the Philadelphia District was held in St. Johns Methodist Church, Sunbury, Pennsylvania, May 7 to 9, with the pastors of the Susquehanna Zone as hosts; Rev. Fred Pick, chairman. The mayor of the city and members of the ministry were most cordial in their greetings and welcome. Dr. G. B. Williamson presided with poise and dignity, and was at his best in a series of messages on "Pentecost."

Pastors' reports reflected notable gains in all departments: total membership, 4,404, a gain of 170; Sunday school enrollment, 9,175, a gain of 282; Sunday school average, 5,946; N.Y.P.S., 2,404, a gain of 183; N.E.M.S., 3,366, a gain of 169; total property value, \$3,618,600, a gain of \$369,250.

District Superintendent Wm. C. Allshouse reported for the sixth and final



time, tendering his resignation at the close of his excellent report, saying: "As you know, I have been faced with a very real physical problem and this is a major factor in my decision at this time." Noting the progress of the district during the first six years of its history (he was elected as the first superintendent at the time of the division in 1957), the following increases are a part of the record: net increase in membership, 634; Sunday school average, 450; pastors' salaries, \$127,796; amounts raised for all purposes, increase of \$203,361. Six new churches were organized, 21 churches in major building operations, 21 new parsonages erected or purchased, and 6 church buildings purchased.

General Superintendent Williamson paid tribute to the integrity and able leadership of Rev. Wm. C. Allshouse, and expressed appreciation for his fine work. The entire assembly showed their love and appreciation with a \$900 cash offering, plus \$1,600 in pledges from the churches, plus three months' full salary, house, and utilities; and later elected Brother Allshouse as second delegate to the 1961 General Assembly.

The assembly accepted Brother Allshouse's resignation with regret, and requested the chairman to place in nomination the names of four elders. Rev. James E. Hunton, pastor at East Liverpool, Ohio, was elected on the third ballot. The next day the assembly gave Mr. and Mrs. Hunton a standing ovation and quickly united and pledged loyalty to their leadership. (The new superintendent moved into the new district parsonage on June 10.)

The guiding hand of the Holy Spirit was in evidence throughout the entire assembly, which closed with an impressive ordination service, the following receiving elder's orders: Robert S. Faulstick, Wendle R. Lahr, L. Dale Wanner, and Vernon C. Monse. L. D. KESLER, SR., *Reporter*.

## Mississippi District Assembly

Dr. Hugh C. Benner was the presiding general superintendent at the fiftieth annual assembly of the Mississippi District, held in Jackson, May 1 and 2.

Rev. Tom Hermon, pastor of our First Church in Little Rock, Arkansas, challenged us to do more for God through the Sunday school, and Miss Lesper Hellin, our Mississippi missionary to Nicaragua, stirred us to do more for God through missions.

The chastening, challenging, faith-building messages of Dr. Benner were unexcelled.

The ordination service climaxed the assembly, with Dr. Benner in charge, and four men receiving elder's orders.

We thank God for His blessings under the leadership of our district superintendent, Rev. W. Charles Oliver. —*Reporter*.

## Alaska District Assembly

The thirteenth annual assembly of the Alaska District convened in Anchorage First Church, May 30 and 31, with indoor camp meeting services each night, May 28 through June 2. Dr. V. H. Lewis' timely, challenging, Spirit-

mounted messages gave us a great spiritual uplift, and his amiable manner in presiding at the assembly sessions was appreciated by all. God gave fruitful altar services throughout the week.

The final report of District Superintendent Bert Daniels showed wholesome growth in Alaska under his leadership for the past seven years. Church membership now stands at 163; Sunday school enrollment at 1,181, and missionary membership, 491; \$152,191 was given for all purposes, with \$14,520 for general interests, and the churches paid out \$122,280 for local interests. The per capita giving of Alaska Nazarenes was \$330.01. Church property of the district is valued at \$927,300.

Superintendent Bert Daniels having accepted the superintendency of the Washington Pacific District, Rev. Roy Yeider of Seattle, Washington, was appointed as the superintendent for Alaska.

Rev. Edward Hurn and Rev. Hugh Hines, with laymen Umberto Gobbi and Harry Reimer were elected as delegates to the General Assembly in 1961. —*Heidi F. Hines, Reporter*.

## Canada Pacific District Assembly

The eighth annual assembly of the Canada Pacific District was held in Vancouver, May 23 and 24, with Dr. V. H. Lewis as the presiding general superintendent. His humor and efficiency in handling all the details of business made the assembly a happy and enjoyable one. Dr. George Coulter, executive secretary of the Department of Foreign Missions, was present also. These messages of these two men of God thrilled and challenged us.

Mr. Elvin Hicks did an excellent job as representative of the Nazarene Publishing House.

We were all saddened by the news that our beloved district superintendent, Rev. Bert Daniels, was leaving us, having received and accepted a call as superintendent of the Washington Pacific District. The Danielses have served our district faithfully and well and are beloved by all. Brother Daniels reviewed the progress of the district over the past seven years, and we were thrilled by the advances that have been made. He also reported that we are "over the top" again this year in "10 per cent" giving.

One of the high lights of the assembly was the introduction of our new district superintendent and his wife, Rev. and Mrs. Roy Yeider. We were thrilled with their clear testimony to the leading of God, and are believing God for a great year. —*Jessie Curre, Reporter*.

## British Isles South District Assembly

The British Isles South District Assembly met June 1 to 4 under the chairmanship of Dr. Hugh C. Benner, general superintendent. More than two hundred voting members, rejoicing in their own salvation, yet sobered by their sense of responsibility, filled in and comfortably filled the commodious sanctuary of the church at Salford.

In his report Rev. J. B. MacLagan, who later was re-elected as district superintendent, stated that, though no new churches had been organized during the year, three more new churches are required this year to meet the quadrennial goal; there was a net increase of twenty-four members. There was a note of optimism in the pastors' reports.

Gratifying congregations attended the evening rallies, and the altar was lined with seekers.—*Brian I. Farmer, Reporter*.

## New Church Organizations Reported:

Grandview, Indiana, May 19, 1963. Rev. Jerry Wheeler, pastor.—*Lito C. Davis, district superintendent*.

Idaho Oregon District, three churches in May, 1963. McCall, Rev. Lee Hopkins, pastor; North Boise, Rev. Floyd Cummings, pastor; Weiser, Spanish, Mrs. Carl Coleman, pastor.—*L. E. Younger, district superintendent*.

Sun Valley, Nevada, May 26, 1963. Rev. E. Eugene Denney, pastor.—*Raymond B. Sherwood, district superintendent*.

Lainview, Tennessee, June 2, 1963. Rev. Raymond Clark, pastor.—*C. E. Shimaki, district superintendent*.

Calgary Forest Lawn, Alberta, Canada, Rev. Verne Hannah, pastor, June 2, 1963.—*Herman L. G. Smith, district superintendent*.

Louisville Okolona, Kentucky, March 21, 1963. Rev. Edward Redmon, pastor. Dallas Baggett, district superintendent.

O'Fallon, Missouri, April 11, 1963. Rev. Carl Kiser, supply pastor. E. D. Simpson, district superintendent.

Chatsworth, California, April 28, 1963. Rev. David E. Gorton, pastor. W. Shurtburn Brown, district superintendent.

San Antonio Morning Glory, Gulf Central District, April 28, 1963. Mrs. Norvell Lewis, pastor. Warren A. Rogers, district superintendent.

Beaumont Westfield, Houston District, May 3, 1963. Rev. Hollis Underwood, pastor. W. Raymond McCusick, district superintendent.

Creston, Ohio, May 19, 1963. Rev. B. C. Pihble, pastor. Harvey S. Galloway, district superintendent.

## FOR LOCAL CHURCHES

**NOTICE:** To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Lanett, Alabama.—The Fairview Church recently enjoyed an old-fashioned revival meeting with Evangelist John R. Workman. Our people deeply appreciated the Spirit-filled ministry of this man. The crowds were excellent; the altar was lined with seekers night after night—a total of 141. There was

a great tide of spiritual power; God gave victory and glory. We thank God for a praying people and this good evangelist. Several members have been added to the church, and we are still seeing results from this meeting.—JAY EARLIS, *Pastor*.

Oxford, Nova Scotia, Canada—This church, the oldest of the denomination in Canada, recently completed revival services with Evangelist Roy T. Sellick. He preached with the unction of the Spirit, and a good number of persons responded to the challenge of the gospel. Some new young couples who have started to Sunday school recently were converted. The Sunday school average for April was 185—the largest monthly average attendance ever. Attendance at all preaching services is good.—ROSS R. CRIBBIS, *Pastor*.

Bamberg, South Carolina—Recently our church enjoyed a real spiritual awakening with Rev. W. W. Rose as evangelist, singer, and musician. He preached with the anointing of the Holy Spirit, our people fasted and prayed, and God blessed. Forty-nine souls sought God for salvation and heart purity, six new members were added to the church, and thirteen people were baptized. Since our assembly we have received seventeen members, fourteen by profession of faith. All budgets are paid to date, and we are well over "10 per cent" in giving for missions. Our average Sunday school attendance is about twenty above that of last year. We appreciate our faithful people, and the spirit of harmony in the church.—JAMES M. ADAMS, *Pastor*.

Sparta, Tennessee—In our recent revival with Evangelists A. E. and Pauline Miller we enjoyed the old-fashioned, Bible preaching of Brother Miller. Also the children as well as the adults enjoyed the chalk pictures, stories, and object lessons presented by Sister Miller. Most of the services were well attended, with eighty-two present for a special night. There was deep conviction on hearts, and four souls found victory in God.—LUTIAN WHITMAN, *Reporter*.

Philipsburg, Pennsylvania—Recently our church had a good revival with Edward and Dorothy Chamberlain as song leader and preacher, respectively. "The Singing Chamberlains" gave excellent service. A number of people prayed through to a clear relationship with the Lord in both saving and sanctifying grace. The Chamberlains sing and also play several musical instruments, as well as direct the singing. We appreciated their ministry with us.—RALPH S. PHILLIPS, *Pastor*.

Evangelist Harold G. Carlisle reports: "We are grateful for the way God has blessed in our first ten revivals since entering the field last January. Our revivals have been in Texas—at El Paso Grace, Odessa First, Monahans, San Antonio Grace, San Marcos, El Paso Northgate, Slaton, Burleson, and Denison; and at Sullivan, Missouri. In each place souls sought God, and in seven of these

meetings there were less than three barren altar services during the revival. At Denison, God came in response to the prayers of pastor and people and gave sixty seekers to be saved or sanctified. Pastors and laymen have been most co-operative, and we give God praise for His blessings."

## "SHOWERS of BLESSING" Program Schedule

July 28—"The God We Trust," by  
*Lloyd B. Byron (featuring music  
from Northwest Nazarene College)*

August 4—"When God Calls," by  
*Lloyd B. Byron*

August 11—"The Supreme Question,"  
by *Dallas Baggett (featuring music  
by Pasadena College)*

St. Maries, Idaho—Recently our church had a wonderful revival with Evangelist L. R. Sturtevant, who preached the old-fashioned gospel with the anointing of the Holy Spirit. The Lord's presence was manifested, and almost every service was crowned with seekers at the altar. Our people have been encouraged and blessed, and we thank God for the ministry of Brother Sturtevant. ROBERT C. WHYBROW, *Pastor*.

Prescott, Arizona—Recently we enjoyed the most successful revival in our four-year pastorate here. Evangelist Lee Ensey is a good preacher and soul winner, and we had the largest and most consistent crowds ever, with many seekers and new people reached for God. We appreciate the work of Brother Ensey, and he was given a call to return in 1965.—A. J. TEST, *Pastor*.

Ashland, Kentucky—God has graciously visited First Church with a Holy Ghost revival. After weeks of prayer and fasting, God mightily used Rev. Estelle Critcher, pastor of First Church, Youngstown, Ohio, as the human instrument. Time after time the Holy Spirit fell on the church, and scores of persons became earnest seekers and victorious finders. Problems of long standing were solved, and our church has been revived and strengthened in every area. The Spirit-filled, Bible preaching of Sister Critcher was greatly appreciated. Nearly one hundred persons received definite spiritual help, finances came easily, the music and singing were blessed of God, and the attendance was consistently high throughout the meeting. First Church has been baptized anew with the Holy Ghost. JAMES R. BELL, *Pastor*.

Evangelist Thomas Hayes writes: "I have an open date, with my big tent, in July; a meeting scheduled was canceled because of a pastoral change. I will be in Pennsylvania in a tent meeting, August 4 to 18. Also I have open time after September 1 until Christmas and am anxious to slate any of this time as the doors may open. Write me c/o our Publishing House, P.O. Box 527, Kansas City II, Missouri."

Terre Haute, Indiana—North Side Church had a Sunday school average last year of 50; this year will be above 65. The old record attendance for Easter Sunday was 88—this year we had 126 present. Our people are paying their tithes, and our monthly giving has almost doubled. Church membership is increasing, with whole families being won to the Lord. The spiritual level of the church is high.—RALPH WRIGHT, *Pastor*.

Utica, Ohio—Recently our church enjoyed what is agreed to be the greatest revival in the nineteen-year history of this church. Under the Spirit-anointed ministry of Evangelists Ralph and Connie Swisher, thirty-five seekers bowed at the altar of prayer. The chalk work, music, and preaching of Brother and Sister Swisher were excellent, with a wonderful outreach into the community. Thirty people attended our church for the first time.—WISLEY B. FRIDRICK, *Pastor*.

Manchester, Tennessee—On May 12, First Church closed one of the greatest revivals of its history. Night after night the altar was filled with seekers, for both pardon and heart purity; the church was blessed, and we feel that lasting good was accomplished. Evangelist Charles E. Haden preached the gospel with power, which brought results. We feel he was God's man for the hour. He was given a call to return in the summer of '66.—CLYDE J. DAVIS, *Pastor*.

## Topic for July 28: Rebellion Against God

SCRIPTURE: Genesis 3:1-11 (Printed: Genesis 3:1-10, 22-24).

GOLDEN TEXT: *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all (Isaiah 53:6).*

This question, "Where art thou?" was not asked in order that God might locate man who had sinned; it was asked to help man find himself. Adam's unwillingness to acknowledge his responsibility for what had happened reveals the extent of his lostness. God has always sought to bring man to the place of recognizing and admitting his sinful condition. As long as man hides, unwilling to face his sin or to admit it either to himself or others, there is no hope of his redemption.

Where actually was this man? What had befallen him? What was his condition? First of all, he had disobeyed God. In so doing he broke communion with God and set himself against the very principles on which his life was founded. He virtually denied his own selfhood, brought himself under bondage to foreign influences and became his own enemy. He sought to defend himself against his own actions, laying the blame on others. He was willing even to condemn others rather than acknowledge his own guilt.



Adam thought his act of disobedience would make him wise—and it did; it made him wise in things he did not need to know and in things it were better for him never to have known. A firsthand knowledge of sin with its results is man's most costly education.

Perhaps the most hopeful side of his condition was the fact that he was ashamed of himself. He was ashamed of his disobedience, ashamed of his condition, and ashamed that he had been found out. In this regard, sin has lessened man's sensibilities with the passing centuries. It is not uncommon to find men living in willfully chosen sin with no indication of remorse or repentance.

Such self-justification is sometimes observed among those who have been active Christians for many years, but who break the moral code at the point of a particular weakness or desire. Because they maintain a circumspect life in most respects, and because their questionable actions have seemed to fill a void in their lives, they appear to feel no shame for their deeds—even continuing to profess communion with God. This has been observed in cases of marital infidelity, embezzlement, payola, or in life situations where men have yielded to the strong appeal of wealth or honor.

Sin is no less heinous because the offender attempts to cover it with a sustained cloak of respectability. To the discredit of the human race, we have been able to compound the sin of Adam, who hid for shame even though he sought to justify himself.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by permission.

## Deaths

**MRS. L. VERNIE (Eales) GRAVES** was born May 13, 1892, in Des Moines, Iowa, and died March 3, 1963, in Shreveport, Louisiana. Converted when a girl, sanctified a few years later, she united with the Church of the Nazarene in 1913. She was a devout Nazarene, and especially interested in Sunday school teaching and missionary activities throughout her entire life. She was a well-informed Christian worker. She is survived by her husband, Thomas M. Graves; a daughter, Mrs. Virginia Bible; two sons, Eugene and Melvin; two sisters, Mrs. Maxine Gartin and Mrs. Betty Albright; and a brother, D. C. Eales. Funeral service was held at Shreveport First Church, with the pastor, Rev. Joe Curdell, in charge, assisted by Rev. H. M. Foster and Rev. George Petry. Interment was in Forest Park Cemetery, Shreveport.

**GLEN RICHARD BRUMMETT** was born April 20, 1895, in Kirksville, Missouri, and died at his home near Shattuck, Oklahoma, on April 13, 1963. He was a charter member of the Church of the Nazarene at Higgins, Texas, where he was a faithful and active member until his death. He is survived by his wife, Ebert; a daughter, Mrs. Neta Jones; and four sons, Dale, Alden, Robert G., and Bill. Ray, also a brother, Sam, and three sisters, Mrs. Annie Barnhart, Mrs. Pauline Goumenin, and Maryle Hinson. Funeral service was conducted in the Higgins church by Rev. R. L. Bedford of Watou, Okla., assisted by the pastor, Rev. J. W. Douglas.

**MRS. JOHN WILLSON** (Adeline Adams) died in Grand Junction, Colorado, on April 19, 1963, of a heart attack. She was the mother of Mrs. William Brewster of Central Point, Oregon, and daughter of Mr. and Mrs. Wm. Adams of Altadena, California; sisters, Mrs. Don Chapman and Mrs. George Schriber. Funeral service was in charge of Rev. Ray Hawkins, Nazarene pastor at Grand Junction, with burial in Grand Junction.

**WILLIAM C. HARRIS** was born October 1, 1921, at Jasper, and died February 5, 1963, at Dherard, Tennessee. He was a member of the Warren Chapel Church of the Nazarene for a number of years, and always testified of his love for his Lord. His wife preceded him in death in 1951. He is survived by six children, Mrs. Lillie Tate, Mrs. Ray Reed, Dr.

nest, George, Carl, and Homer. Funeral service was conducted by his pastor, Rev. Harry Jones, with interment in the Fall Creek Cemetery.

**ROBERT KIRBY SCHRIBER** died January 3, 1963, at the age of twenty-eight months. He was the son of Mr. and Mrs. William Schriber, grandson of Rev. and Mrs. George R. Schriber, great-grandson of Mr. and Mrs. William Adams and Mr. and Mrs. Robert A. Schriber of Altadena and Glendora, California, respectively. He was buried January 5, with graveside service in charge of Rev. J. W. Ellis and Rev. George R. Schriber.

**MRS. LILLIE S. LACY** died April 10, 1963. A native of Covington, Virginia, she had been a resident of Pasadena, California, for twenty-four years. She was a famous gospel singer for forty years, and is survived by her husband, Floyd H. Lacy, and a son, Robert J. Funeral service was conducted by Rev. Edison Hahogger, with interment at Mountain View Cemetery.

**MRS. EDNA ANN MARTIN** (nee Evans) was born February 4, 1878, in Madison County, Arkansas, and died February 28, 1963, in Compton, California. She joined the Church of the Nazarene at Greeley, Colorado, on February 4, 1909, and at the Colorado District Assembly at Colorado Springs in 1912 she was consecrated a deaconess by the late General Superintendent L. F. Walker. She is survived by her daughter, Mrs. Adie Bailey. Memorial service was conducted on March 4 in her church by her pastor, Rev. Frank C. Watkins, and Rev. Donald Jenkins.

## Announcements

### WEDDING BELLS

Mary Patricia Maud and George Thomas Eubank, both of Carson, Washington, were united in marriage on June 14, at Carson Church of the Nazarene, with the pastor, Rev. Merrill H. Mackler, officiating.

Miss Margaret Ellen Wright and Charles Kenneth Lambert, both of Mount Vernon, Ohio, were united in marriage on June 8, at the Mount Vernon Church of the Nazarene, with the pastor, Rev. L. L. Jefferson, officiating.

Miss Freeda Mae Horton of Sooter, South Carolina, and William Darrell Young of Kings Mountain, Kentucky, were united in marriage on June 1, at the Boulevard Church of the Nazarene in Sooter, with Rev. E. L. Horton, father of the bride, officiating, assisted by Rev. W. L. Epp of Kings Mountain.

John Lee Hurdless of Canton, Ohio, and Richard Harold Stahly of Petersburg, Texas, were united in marriage on May 28, in First Church of the Nazarene, Bethany, Oklahoma, with Rev. Liner H. Stahly, father of the groom, officiating.

## BORN

To Kenneth and Colene (Batterson) Reed of Dighton, Kansas, a son, Michael Ray, on June 22.

To Ray and Mary (Smith) Winkler of Huntsville, Alabama, a daughter, Kara Dawn, on May 27.

## SPECIAL PRAYER IS REQUESTED

by a Nazarene lady in Indiana for two long-suffering husbands, they will be thankful to God, and others to seek their need of salvation. Write for two special silent requests.

By a Christian lady in Virginia, that her operation (face is partially paralyzed) may be successful, that she may be able to hear for a handicapped daughter in the state hospital, and for unsaved children and loved ones to find God in salvation.

By friends in Oklahoma "that God will answer prayer on several pressing problems for a family" who believe in prayer.

## Directories

### GENERAL SUPERINTENDENTS

Utah, Alaska, The Pasco

Kansas City 31, Missouri

District Assembly Schedules for 1963

### HARDY C. POWERS:

Kansas ..... July 31 to August 7  
Northwestern Illinois ..... August 18 and 19  
Minnesota ..... August 27 and 28  
Duluth ..... September 19 and 20  
North Arkansas ..... September 24 and 25

### C. B. WILLIAMSON:

Canada ..... August 1 and 2  
Wisconsin ..... August 3 and 4  
Tennessee ..... August 21 and 22  
Louisiana ..... August 28 and 29

### SAMUEL YOUNG:

Virginia ..... August 8 and 9  
Missouri ..... August 15 and 16  
Northwest Indiana ..... August 21 and 22  
South Carolina ..... September 11 and 12  
New York ..... September 27 and 28

### D. I. VANDERPOOL:

Iowa ..... August 7 and 8  
Southeast Oklahoma ..... September 4 and 5  
South Arkansas ..... September 18 and 19

### HUGH C. BENNER:

Alaska ..... July 31 and Aug. 1  
Southwest Indiana ..... August 8 and 9  
Houston ..... August 21 and 22  
Georgia ..... September 11 and 12  
North Carolina ..... September 18 and 19  
Southeast Oklahoma ..... September 25 and 26

### V. H. LEWIS:

Kentucky ..... August 8 and 9  
Indianapolis ..... August 21 and 22  
Kansas City ..... August 28 and 29

## District Assembly Information

**AKRON**, July 31 to August 2, at the District Center, 7970 Ruble Ave., Louisville, Ohio. District Superintendent C. D. Taylor, host. General Superintendent Benner. (N.F.M.S. convention, July 29-30). Center is located at the intersection of State Highways 62 and 44.

**KANSAS**, July 31 to August 2, at First Church, 1400 E. Kellogg, Wichita, Kansas. Rev. G. A. Gough, pastor. General Superintendent Powers. (N.F.M.S. convention, July 29-30; S.S. convention, July 30; N.Y.P.S. convention, August 3.)

**DALLAS**, August 1 and 2, at Central Church, 4105 Victor, Dallas, Texas. Rev. Clyde E. Ammons, pastor. General Superintendent Williamson. (N.Y.P.S. convention, July 30; N.F.M.S. convention, July 31.)

**IOWA**, August 7 and 8, at the Nazarene Camp Tabernacle, Route 1, West Des Moines, Iowa. Rev. Clyde Stanley, 2009 Beaver Ave., Des Moines, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, August 6; S.S. convention, August 9; N.Y.P.S. convention, August 10.)

**KENTUCKY**, August 8 and 9, at Broadway Church, 321 E. Broadway, Louisville, Kentucky. Rev. J. C. Wallace, pastor. General Superintendent Lewis. (N.F.M.S. convention, August 5-6; S.S. convention, August 6.)

**SOUTHWEST INDIANA**, August 8 and 9, at the Indiana University Auditorium, Bloomington, Indiana. Rev. C. G. Bohannon, 511 N. Grant St., Bloomington, pastor. General Superintendent Benner. (N.F.M.S. convention, August 6-7.)

**VIRGINIA**, August 8 and 9, at the District Center, Buckingham, Virginia. Mr. Charles Blackburn, Caretaker, c/o Nazarene Camp R.F.D., Buckingham, Virginia. General Superintendent Young. (N.F.M.S. convention, August 5-6; N.Y.P.S. convention, August 7; S.S. convention, August 7. Center is located at intersection of Highways 61 and 18.

**WISCONSIN**, August 8 and 9, at Camp Byron, Route 1, Brownsville, Wisconsin. Rev. Robert Kuesley, 515 Fuller St., Columbus, Wisconsin, pastor. General Superintendent Williamson. (N.F.M.S. convention, August 6; S.S. convention, August 7; N.Y.P.S. convention, August 10.)

## Nazarene Camp Meetings

July 26 to August 4, Northwestern & Southwestern Ohio districts Camp at the Nazarene Center, St. Marys, Ohio, on Hi-way 29, seven miles east of Celina, Ohio. Workers: Dr. Orville Jenkins, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clendenen, Jr., and Rev. M. E. Clay, district superintendents. For information write Rev. Lester Meyer, Fort Recovery, Ohio.

July 26 to August 5, Canada Central District Camp, at Cedarvale; August 9 to 18, at Clarksburg, Ontario. Workers: Dr. Mel Thomas Rothwell, Rev. and Mrs. Rev. Kenneth H. Pearsall, James an Rosemary Green, and Paul Skiles. For information write the district superintendent, Rev. Bruce Taylor, 31 Prospect Ave., North, Newmarket, Ontario, Canada.

July 28 to August 4, New Mexico District Silver Anniversary Camp, at District Nazarene Camp State Hi-way 37, ten miles north of Ruidoso on the border south of Capitan, New Mexico. Workers: Dr. L. J. Vanderpool, Dr. R. C. Gunstream, Rev. Walter Morford. For information write C. J. Walker, Nazarene Camp, Capitan, New Mexico.

July 29 to August 4, Kansas District Assembly and Camp, at First Church, 1400 E. Kellogg, Wichita, Kansas. Workers: Dr. Hardy C. Powers, Rev. Paul McGrady, Dr. Howard Hamilton, Rev. Raymond Hurt, Professor Warren Tinnitt. Camp meeting services each evening. Dr. Ray Hance, district superintendent, 457 Lexington Road, Wichita 11, Kansas.



July 29 to August 4, Georgia District Camp, Adrian, Georgia (one mile east of Adrian, between Dublin and Swainsboro, on Hi-way 80). Workers: Dr. H. Harvey Hendershot, Rev. Paul J. Stewart, Dwight and Norma Jean Meredith. Dr. Mack Anderson, district superintendent. For information write Rev. H. J. Eason, 2360 New Clinton Rd., Macon, Georgia.

July 30 to August 4, Northwest Indiana District Camp, at the District Center, near San Pierre, Indiana. Workers: Rev. Paul Martin and the Singing Leichts. For information write the district superintendent, Rev. Arthur Morgan, P.O. Box 350, Elkhart, Indiana.

August 1 to 11, Central California District Camp, California, and Sacramento districts will hold a united camp meeting at the Beulah Park Campgrounds, north city limits on Hiway 17, Santa Cruz. Workers: Dr. Mendell Taylor, Dr. John J. Knight, Rev. Nelson G. Mink, Professor Ray Moore, Mr. Lowell Bassett, Rev. Harold Stickney, and Mrs. William Lambert. For information write James McLeod, manager, P.O. Box 67, Santa Cruz, California.

August 2 to 11, Arizona District Camp, at Jazarene District Center, two miles west of Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Professor Ron Lush, Dr. M. L. Ann, district superintendent. For information write Rev. James F. Cullumbar, 804 S. Belvedere, Tucson, Arizona.

August 2 to 11, Akron District Camp, Nazarene District Center, Louisville, Ohio (Routes 44 and 62). Workers: Dr. M. Kimber Moulton, Rev. D. K. Vachtel, James and Rosemary Green, Leland Davis, Rev. C. D. Taylor, district superintendent, 8063 Columbus Road, N.E., Louisville, Ohio.

August 2 to 11, Washington and Philadelphia districts Camp at North East, Maryland (one-half mile north of Route 40). Workers: Dr. James McGraw, Rev. Wilbur Brannon, Dr. and Mrs. T. Harold Jones, Professor Gary Moore, Mrs. Wm. Snyder, Mrs. Fred Bertollet, and Mrs. John Bickel. For information write the camp manager, 415 Washington Ave., Rebersford, Pennsylvania.

August 2 to 11, Southwest Oklahoma District Camp, at the district campgrounds, three and one-half miles west of Anadarko, Oklahoma, on Highway 7. Workers: Rev. James Crabtree, Rev. W. B. Walker, and Song Evangelist James Bohi. For information write the district superintendent, Rev. W. T. Johnson, 7313 S. Douglas, Oklahoma City 9, Oklahoma.

August 4 to 11, Northeastern Indiana District Camp, at the district campground, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Farlie, Rev. Roy Bettcher, Mrs. Mary Anderson, and Professor Paul McNitt. Dr. Paul Updike, district superintendent. For information write Rev. D. K. Ault, Box 1011, Marion, Indiana.

August 5 to 11, Iowa District Camp, at the campground, West Des Moines, Iowa (Grand Avenue). Workers: Dr. D. I. Vanderpool, Dr. Edward Lawlor, and the Speer Family. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 9 to 18, Eastern Kentucky District Camp (Mt. Hope Nazarene Camp) on State Road 156 between Routes 11 and 32 in Fleming County, about seven miles south of Flemingsburg, Kentucky. Workers: Dr. Paul C. Updike, Rev. Dallas Baggett, Mr. and Mrs. Boyce Pierce. For information write to the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 12 to 18, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas (follow highway 67 to Camp Arrowhead sign, north on farm-to-market road 199 to campground). Workers: Dr. Edward Lawlor, Dr. Grville Jenkins, Dr. Evelyn Ramsey, Professor James Bohi, Rev. Raymond W. Hurn, district superintendent. For information write the camp manager, Rev. D. M. Duke, 1665 Southern, Wichita Falls, Texas.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of Iowa). Workers: Dr. R. V. Delong, Dr. Wm. McGuire, evangelists, Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the district campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. L. F. Younger, district superintendent, Box 89, Nampa, Idaho.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Angels are mentioned throughout the Bible, but we find no mention of their origin. We know they had the power of choice because a part of them made war in heaven and were cast out onto the earth. Is this the origin of the devil? Does the Answer Corner have scriptures on this?**

I'm afraid not. "Angel" is the Greek word for "messenger" and is used to describe "ministering spirits" who are sent to do the will of God (Hebrews 1:14). They are created beings, and apparently are immortal (Luke 20:36). Satan would seem to have been one of the chief of the angels. Jesus said, "I beheld Satan as lightning fall from

heaven" (Luke 10:18).

However, as to the war in heaven, this reference is in Revelation 12:7-11, and refers to an event which is to happen at the sounding of the seventh trumpet. Most interpreters consider the "heaven" there to be the terrestrial or earthly "heavens" and not the abode of God and His holy angels.

**Doesn't Acts 13:39, "And by him all that believe are justified from all things," eliminate two works of grace? Wouldn't "all things" include an impure heart?**

My answer to both questions would be "No." If you read verse 38, the whole sentence becomes plain: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

This deals only with forgiveness, as the word "justified" also implies. The Corinthians were justified "brethren,"

"babes in Christ" yet still carnal (1 Corinthians 3:1-3). The Thessalonians had "turned to God from idols to serve the living and true God" (1 Thessalonians 1:9) and yet needed to be sanctified wholly (4:3; 5:23).

You see, the difference is that the second work of grace is concerned not with the sins which had been committed but with the sin which has been inherited. Justification deals with what you had done, sanctification with what you are.

**Our pastor has announced that a membership committee is unnecessary as a pastor could take in anyone he wanted to even if the committee objected. This interpretation is contrary to anything I have run across in our Manual, which states that persons desiring to unite with the church and if acceptable after consulting with the membership committee shall be received into membership. It also states that no person shall be received into full membership until the pastor first consults the membership committee. Why consult them if their voice is of no value?**

Two things strike me as strange in this situation. First, it is strange that the pastor and the membership committee should be placed in opposition to each other, when both are presumably interested in the same thing, namely, bringing qualified persons into the membership of the church. The second thing, I find it hard to believe that any pastor would receive members over the objection of the membership committee, provided, of course, that objection was for clearly obvious reasons.

Probably this is a reflection of a local problem, and doubtless I have only one side of it. The membership committee is not a "blackball" arrangement. Its function is described in Paragraph 49 of the Church Manual as follows:

"49. The church board shall provide a church membership committee of not fewer than three persons, whose duty it shall be to act in the capacity of an

advisory committee with the pastor as chairman, and it shall be the duty of this committee to conserve the fruit of our evangelism by the following means: (43, 44, 123 § 21)

"§ 1. New converts shall be urged to qualify for church membership by a consistent devotional life, a study of the Bible and the Manual, individually and/or in a pastor's membership class. (24, 25, 38)

"§ 2. Effort shall be made to bring new members into total fellowship and service of the church.

"§ 3. After new members are received, the committee shall work with the pastor in developing a continued program of spiritual guidance.

"§ 4. No person shall be received into full membership of the local church until the pastor first consults with the church membership committee concerning that person's reception."

By O. JOE OLSON, Director, N.I.S.

## Telegrams . . .

Toronto, Ontario, Canada—The twenty-eighth assembly of the Canada Central District was preceded by the N.F.M.S. convention, in which Mrs. D. Deeks was re-elected district president with a near-unanimous vote. Convention Speaker Dr. Louise Chapman thrilled our hearts with messages of truth and light. The evidence of God's blessing on our district was clearly revealed by the report of our district superintendent, Rev. Bruce Taylor, as he completed the first year of the three-year call. Gains were recorded in every area of the district: membership, finances, Sunday school attendance, and spirituality. Canada Central's Nazarenes are thankful that God has sent us a leader of the caliber of Rev. Bruce Taylor. His vision and burden for the district were very evident in the five-year plan for advancement unveiled during the assembly. General Superintendent Samuel Young presided with grace, efficiency, and wit. The hearts of all present were warmed by his messages of challenge, love, and encouragement. Delegates elected to General Assembly were—Bruce Taylor, Willard Airhart, and Earl Whitmore, ministerial; Mrs. Ruth Taylor, De Verne Mullen, and Kenneth Olsen, laymen. Report of our college president, Dr. Arnold Airhart, was one of the high lights of the assembly. His report indicated that God continues to bless C.N.C. Tentative plans for new campus were unveiled. Assembly climaxed with an impressive ordination service in which Wesley Campbell and Alvin Simpson were elected to elder's orders. As we begin a new assembly year we do so with confidence that God is with us, and that Canada Central is moving forward with Him.—Kenaceth L. Dodge, Reporter.

Elk City, Oklahoma—Southwest Oklahoma District 1963 boys' and girls' camp at district campgrounds, Anadarko, completed recently. District Superintendent W. T. Johnson, Church Schools Chairman W. M. Lynch, Camp Director Bill Rohlmeier, and Camp Chaplain Bob Swanson combined efforts to make camp tops in every respect. All previous attendance records broken. God was honored.—Talmadge Johnson, Reporter.

## Successful C. E. Meeting

The second denominational conference for Nazarenes working in church Christian education was attended by forty directors and pastors. It was held in Kansas City over the July Fourth

holiday. After seven workshop sessions, the C.E. directors and their families held a Communion service in the new General Board building. Dr. Kenneth Rice, executive secretary of church schools, was in charge.

Rev. Bennett Dudney, who set up the conference, said it is planned to hold two similar church-wide meetings each quadrennium.

## Thanksgiving Goal \$1,500,000

A GOAL OF \$1,500,000 in the Thanksgiving Offering for world missions has been approved by the general superintendents, according to Rev. Dean Wessels, secretary of the General Stewardship Committee.

"Our Nazarene world missions goal of \$18,000,000 for the 1960-64 quadrennium is within reach," Wessels said. "If we all do our best in the Thanksgiving, 1963, and the Easter, 1964, offerings."

Meanwhile the Easter, 1963, offering total was \$1,350,555. This was a denominational record. It was \$83,000 more than the previous peak of \$1,266,920 in Easter, 1962. The Easter, 1963, offering was the eleventh consecutive offering over one million dollars.

## Northwest Singers Chosen

The Madrigal Singers of Northwest Nazarene College have been approved by the USO and U.S. Department of Defense for an eight-weeks Pacific tour of military installations to start in April, 1964.

The Northwest Nazarene group comprises twelve students and the director, Dr. D. E. Hill. They were one of seventeen groups chosen by the National Music Council.

While in Japan, the Northwest students will sing for the Japanese Nazarenes and spend some time there visiting.

## Death of Dr. Eric Jorden

Dr. Eric E. Jorden, chairman of religion and philosophy at Northwest Nazarene College, died July 4 after a lingering illness with leukemia. He had joined the N.N.C. faculty in 1959, previously serving at Pacific Bible College and Olivet Nazarene College. He held a doctorate degree from the University of London. He is survived by his wife and two daughters, Marcia and Cathryn Jorden.

## Closes Full-time Ministry

Dr. George J. Franklin last month ended fifty-four years in the full-time ministry of the Church of the Nazarene. He preached his final sermon in the Bradley, Illinois, Church of the Nazarene, which he had pastored since 1957.

Ordained by Dr. Phineas F. Bresee in 1910, Mr. Franklin served sixteen years as missionary to India, nine years as superintendent of the Northwest Indiana District, and the remaining years as a pastor. He also taught at Northwest Nazarene College five years. Mr.

## NOTICE

**to Sunday School Teachers  
Using the Annual Uniform  
S.S. Lesson Commentaries  
and**

**"Illustrating the Lesson"**

For our current "Studies in Genesis" you will find the arrangement of materials in the above lesson helps in a slightly different order from that in the *Bible School Journal*, the *Advanced Quarterly*, the *Youth's Bible School Quarterly*, and in *Come Ye Apart*. We planned a stronger introductory lesson on the Book of Genesis and omitted the last lesson of the quarter. Twelve of the lessons are the same in your annuals and in *Illustrating the Lesson*, but they appear in our materials one week later than the Uniform Lesson schedule which is followed in your annuals.

and Mrs. Franklin plan to move to Vancouver and Mr. Franklin will work part time as an evangelist.

## Nazarenes as an Example

Nazarenes are cited for generous giving in an article published by a major denomination entitled "What's Wrong with Our Giving?" The article states that Nazarenes ranked first among larger denominations with \$147.78 per capita giving in 1962 compared to about half that amount for members of the particular denomination.

The writer concludes that generosity in stewardship is in a direct ratio to faith in God. "A man's glory lies in how faithfully he gives himself to God's holy purpose. His shame . . . in the way he dodges responsibility that adheres to his blessings."

## To Visit Ten Cities

Dr. Kenneth S. Rice, executive secretary of the Church Schools Department, and staff are looking forward to a busy fall program that will include Church Schools conventions in ten cities as follows:

Des Moines, September 5-6; Garden City and Newton, Kansas, September 10-12; Columbus, Charleston, Nashville, October 8-15; Chattanooga, Orlando and Pensacola, Florida, and Huntsville, Alabama, November 4-13.

Rev. L. S. Oliver, Birmingham, is the first district superintendent (Alabama) to hold a pilot's license. He has been flying a private plane since 1944.

James E. McCart, graduate of Olivet Nazarene College in '50, is the new superintendent of the Indiana Boys School, Plainfield. He has been deputy commissioner in the correction department.





1 Dorothy Sigmond, a production department bookkeeper, displays a gold watch presented her in honor of twenty-five years of service to the Nazarene Publishing House. With her are ten more N.P.H. employees who have served for more than a quarter of a century.



2 The two ministers ordained at the first district assembly of the Central California District, with their wives, are pictured with General Superintendent Hardy C. Powers. Left to right are Rev. and Mrs. Leonard Hall, Dr. Powers, and Rev. and Mrs. Richard Hayes. Rev. Eugene L. Stowe is the district superintendent.



3 Junior Fellowship Director Betty Barnett shows the new "CHOIR SING!" record album to Carla Sparrow, age ten and in the fifth grade, who came to Kansas City as the winner of a Sunday school contest in her home church in Lomax, Illinois, where Rev. Don Cowley is pastor. The contest closed Easter Sunday, when Carla brought twenty-two new people to church.

4 The congregation of Seattle, Washington, First Church of the Nazarene gather for the dedication of the fountain and cross in front of their church, which represents the completion of a fifteen-year building project. The building seats 1,000 people, and the educational unit added this year accommodates 30 classrooms and 11 departments. Pastor Roy J. Yeider, who had served for 19 years, resigned July 1 to accept the superintendency of the Canada Pacific and Alaska districts.

5 Pastor's wife, Mrs. Fred E. Fowler, pins a corsage on Mrs. Genorie Taylor, who



at one hundred one years of age was the oldest mother present on Mother's Day at the First Church of the Nazarene, Bremerton, Washington. Mrs. Taylor lives in a local nursing home, and is a radiant Christian.



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**your church at night too!**



**Church of the Nazarene Road Marker**

## **One-third of all traffic moves after dark**

To help you reach this important group of people that travel at night, a NEW sign has been prepared—one that gives service a full *twenty-four hours a day*.

Letters and decorations are coated with the newest reflective material on the market. *It's 10 times brighter than white paint and as durable as the enamel itself!*

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Constructed of 20-gauge steel, artistically die-cut to an over-all 23 x 30" size. Prime and base coats, silk-screen process, and a clear protective finish are individually baked on according to DuPont specifications to guarantee a long-lasting sign. White and golden-yellow lettering, applied by a special "codit" reflective liquid scientifically manufactured by Minnesota Mining Company, stands out against a rich blue background. Comes drilled with nine 3/16" holes for easy mounting on one center or two side posts. Weather-resistant. "Welcome," name, direction, address, or other desired lettering at no extra charge (one line—limited to eighteen letters including spacing) may be printed in white at top and or in lower panel. In either or both panels, should lettering not be desired, sign appears complete with space blank.

During the day your ROAD MARKER will appear like any quality sign but AT NIGHT, placed where the direct beam of headlights will hit, it will reflect a message no one can miss.

One Road Marker	\$7.50 each	Four Road Markers	\$5.50 each
Two Road Markers	\$6.50 each	Five or More Road Markers	\$4.95 each
Three Road Markers	\$6.00 each		

Order by Number SI-385

NOTE: Quantity prices apply to identically lettered signs only. Shipping charges extra from St. Louis, Missouri.

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